

# Firqa E Naajiyah K Manhaj Ki Chand Bunyaadey

In Roman Urdu

By

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Firqa E Naajiyा

Bismillahirrahmanirraheem

Shuru Allah ka Naam le kar jo bada Meharbaan aur Nihayat Raham wala hai

### **FIRQA E NAAJIYA K MANHAJ KI CHAND BUNYAADEY**

Firqa e naajiyा ka matlab hai nijaat paane wala firqa yani jahannam se bach kar jannat mein jane wala firqa

Allah ta'ala ne tamam musalmano ko quran e majeed ko mazbooti se thaamne ka hukm diya hai aur firqa bandi se mana farmaya hai, neez Rasool E Akram Sallallahu Alaihi Wa Sallam ne ye khabar di hai k saabaka ummatey yahood wa nasaara firqa bandi ka shikaar ho gaye saath hi ye paisheen goyi bhi farmayi k ummat e muslima un ummato ki raah apna kar firqa bandi mein mubtala hogi aur sirf mubtala hi nhi balke unse ek qadam aagey badh jeyegi, saabaka ummat 72 firqo mein taqseem ho gayi, ye ummat 73 firqo mein taqseem ho jeyegi, ek firqe k siwa sab k sab siraat e mustaqeem se anharaaf, kitab o sunnat se roogardani aur asal shariyat se pehlu tahi ki bina par jahannam mein jayegi, sirf ek hi firqa jannat mein jayega jisne jamaat se kharooj na kiya hogा, Rasool E Akram Sallallahu Alaihi Wa Sallam ki sunnat aur Aap k sahaba E Kiraam Razi Allahu Alaihim Ajmaeen k tareeqe ko mazbooti se thama hogा.

Muttaeen taur par ye kehne k liye k fala firqa nijaat yafta hai aur fala aur fala firqe jahannami hai daleel ki zarurat hai kyunki daleel k bagair koi baat kehna Allah k deen mein sakht mana hai

Irshaad e baari ta'ala hai: Aap farmeinye k mere rabb ne to be hayayi ki baato ko, zahir hone ya poshida, aur gunah ko aur nahaq zayadati karne ko haram kiya hai,

aur usko bhi k tum kisi ko Allah ka shareek banao jiski usne koi sanad naazil nhi ki, aur usko bhi k Allah k baare mein aesi baate keh jinka tumhe kuch ilm nhi. (Surah Aaraaf ayat no. 33)

Irshaad e baari ta'ala hai: us baat k piche mat padu jiska tumhe ilm nhi kyunki aankh aur kaan aur dil unme se har ek se puch gin ki jaane wali hai. (Surah isra ayat no. 36)

Aksar firqo ka ye dawa hai k wo nijaat yaafta hai aur unke mukhalifeen gair nijaat yaafta hai, a'iyeh hum daleel ki rooshni mein dekhte hai k wo firqa kon sa hai taake apne aapko us se jood kar nijaat hasil kare aur halakat wa tabahi se mehfooz rahe.

Rasool Allah Sallallahu Alaihi Wa Sallam ka irshaad hai: Bani israeel 72 firqo mein taqseem ho gayi, meri ummat 73 firqo mein taqseem hogi, sab k sab jahannam mein jayenge siwa ek k, Sahaba e ikraam Razi Allahu Anhum ne daryافت kiya: Ae Allah k Rasool Sallallahu Alaihi Wa Sallam! wo nijaat yaafta firqaa konsa hogap? to Aap Sallallahu Alaihi Wa Sallam ne irshaad farmaya jis raah par mein hu aur mere sahaba hai. (Tirmizi, Sahih jaamey)

Aap Sallallahu Alaihi Wa Sallam ne koi naam batane k bajaye wasf zikr farmaya kyunki nijaat k maamle mein wasf wa kirdaar ki hi asal ehmiyat hai

Aap Sallallahu Alaihi Wa Sallam k qaul se baat wazey ho jati hai k firqa e najiya wo firqa hogap jo apne qaul o amal mein, emaan wa etaqaad mein, akhlaaq wa muamalaat mein aur shariyat k tamaam umoor mein Rasool Allah Sallallahu Alaihi Wa Sallam aur aap k sahaba Razi Allahu Anhum k manhaj par kaarband hogap ye firqa har tarha k zaigh o zalaal se mehfooz aur salamat rahega.

yahi firqa ahle sunnat wal jamaat hai, yaani ye do azeem khasoosiyaat ka hamil hai

yaha ek baat yaad rahe aaj kal kuch firqey apne aap ko ahle sunnat wal jamaat mein se kehte hai aur jab unke aqaid, mamlaat, tareeka shariyat dekhi jati hai aur unka amal dekha jata hai to wo is jamaat se kooso door hote hai.

**PEHLI KHASUSIYAT: SUNNAT SE TALLUQ AUR WABASTAGI:** Isi khasusiyat ki bina par firqa e najiya ka ek laqab ahle sunnat hai kyunki ye apni zindagi k tamaam umoor mein Rasool Allah Sallallahu Alaihi Wa Sallam aur aap k sahaba Razi Allahu Anhum ki sunnato ka iltazaam karte hai, apni aqal aur raaye wa qayas ko kabhi sunnat par muqaddam nahi karte, jabke dusre firqe ahle bida'at hai, sunnat ki taraf unki nisbat qata'an nhi hoti, un bida'ati firqo ki nisbat ya to unke qarieen aur baaniyo ki taraf hoti hai jese Qaadyani ya Jahmi ya phir unki nisbat unki bidat wa zalalat ki taraf hoti hai jese Qadiriya aur Murjiya ya phir unki nisbat unke af'aal e qabeeha ki taraf hoti hai jese Raafziya aur Khawarij.

**DOOSRI KHASUSIYAT JAMA'AT SE TALLUQ AUR WA BASTAGI:** Is khasusiyat ki bina par firqa e najiya ka doosra laqab ahle jama'at hai, yaani wo haq par jama hote hai, musalmano ki jamaat se kharooj karke firqa bandi nhi karte, Firqa Nijiya hi wahi firqa hai jise Allah ta'ala ki madad aur nusrat haasil hai, neez Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya: meri ummat ki ek jamaat hamesha Allah k huqm (yani haq) par qayam rahegi, uski mukhalifat karne wale use be sahara choodne wale uska kuch nahi bigaad sakenge yaha tak k Allah ka hukm a jaye (yaani Qayamat aa jaye) aur wo isi haal par rahenge. (Sahih Bukhari wa Sahih Muslim)

Yaad rakhey k firqa e najiya ka manhaj chand mazboot aur mustahkam bunyaado par qayam hai:

1. Firqa e najiya k manhaj ki pehli (1st) mustahkam bunyaad ye hai k wo kitabullah aur sunnat e sahihya par iktafa karte hai kyunki Allah k Rasool Sallallahu Alaihi Wa Sallam ka irshaad hai: Mene tum mein do cheeze choodi hai jab tak tum un dono

ko mazboot thamey rahoge hargiz gumrah na hoge, ek Allah ki kitab aur dusre meri sunnat. (Mustadrak E Hakim Wa Muatta Imam Malik)

jaha tak ijma ka talluq hai to wahi ijma motabar hai jo kitab wa sunnat dono ya unse kisi ek par mabni ho, aur jaha tak aqal wa fitrat ka maamla hai to wo agar kitab wa sunnat k muwafiq hai to qabil e qubool hai warna unki ye hesiyat nhi hai k wo sharai aqaid ya ahkaam k liye masdar ban sake.

Irshad e bari ta'ala hai: Ae emaan walo! farmabardaari karo Allah ta'ala ki aur farmabardaari karo Rasool Sallallahu Alaihi Wa Sallam ki aur tum mein se ikhtiyar walo ki, phir agar kisi cheez mein ikhtilaaf karo to use lootao Allah ta'ala ki taraf aur Rasool Sallallahu Alaihi Wa Sallam ki taraf, agar tumhe Allah ta'ala par aur qayamat k din par emaan hai, ye bahut behtareen hai aur ba etabaar e anjaam k bahut accha hai. (Surah Nisa ayat no. 59)

Mazkoora aayaat mein **ATIULLAH** kehne k baad **ATIUR RASOOL** farmaya kyunki ye dono ita'at e mustaqil aur bila kisi shart k wajib hai aur **OOLIL AMAR** ki ita'at ka hukm dete hue **ATIU OOLIL AMAR** nhi farmaya kyunki wo ita'at E mustaqil nhi hai balke Allah aur Rasool Sallallahu Alaihi Wa Sallam ki ita'at k sath mashroot hai, aese hi **TANAZA** ki soorat mein Allah aur uske Rasool Sallallahu Alaihi Wa Sallam ki taraf lootne ka hukm diya, Allah ki taraf lootne ka matlab Allahi ki kitab Quran e majeed ki taraf lootna hai aur Allah k Rasool Sallallahu Alaihi Wa Sallam ki tafar lootne ka matlab Rasool Sallallahu Alaihi Wa Sallam ki Hadees aur Aap Sallallahu Alaihi Wa Sallam ki sunnat ki taraf lootna hai, ikhtilaaf aur **TANAZA** ko khatam karne ka ye ek behtareen usool diya gaya hai, Kitab Allah aur Sunnat e Rasool Allah Sallallahu Alaihi Wa Sallam yahi deen k do usool masdar hai.

**2. Firqa e najiya k manhaj ki doosri (2nd) mustahkam bunyaad ye hai k wo kitab Allah aur Sunnat e sahihya ko aqal wa raaye aur qayas par muqaddam karte hai**

Irshad e bari ta'ala hai: Ae emaan walo! Allah aur uske Rasool Sallallahu Alaihi Wa Sallam se aagey na badho, aur Allah se darte raha karo, yaqeenan Allah ta'ala sun'ne wala aur jaan'ne wala hai. (Surah Hujraat ayat no. 1)

Allah aur Rasool se aage badhna ye bhi hai k kisi deeni maamle mein Allah wa Rasool ka hukm dekhne se pehle hi khud koi fesla kar liya jaye, ya unka fesla aa jane k baad apni aqal, raaye ya soojh boojh ko tarjeeh di jaye, dar'asal mazkoora bala ayaat mein eman walo ko is baat ka hukm diya gaya hai jo farishto ki sifat hai.

farishto k baare mein irshad e baari ta'ala hai: Wo kisi baat mein Allah se aage nhi badhte balke wo Allah k hukm ki tameel mein lage rehte hai. (Surah Anbiya ayat no. 27)

Farishto ki baat Allah ki baat k taabey hai aur farishto ka amal Allah k hukm k taabey hai, eman walo ko bhi Allah aur uske Rasool Sallallahu Alaihi Wa Sallam k saath isi qism ka bartao karne ka hukm diya gaya hai, har emaan wale k liye zaroori hai k sharai maamle mein koi baat boe to Rasool Sallallahu Alaihi Wa Sallam ki laayi hui shariyat ko pehle dekhe phir uska taabey ho kar boole, zubaan se wahi baat kahe jo shariyat kehti hai, aaza se wahi amal kare jiski shariyat ijazat deti hai, Sahaba wa tabayi aur salaf saliheen ka yahi tareeqa tha, wo deen ki koi baat jaan'na chahte they to uske liye **QALALLAH** aur **QALA RASOOL** mein nazar karte they, yahi asal sunnat hai aur yahi tareeqa sunnat hai.

**3. Firqa e najiya k manhaj ki teesri (3rd) mustahkam bunyaad ye hai k wo Kitabullah aur Sunnat e sahihya ki kisi baat ko kabhi radd nahi karte khawah wo khabar wahid hi kyu na ho aur na usmein tehreef karte aur na hi uski beja taweel karte balke sar tasleem kham kar dete aur ita'at wa farmabardaari k liye sar jhuka deta hai**

Irshad e baari ta'ala hai: Aur kisi momin mard wa aurat ko Allah aur uske Rasool k fesle k baad apne kisi amar ka koi ikhtiyaar baaki nhi rehta, (yaad rakkho) Allah ta'ala aur uske Rasool ki jo bhi nafarmaani karega wo sareeh gumraahi mein padega. (Surah Ahzaab ayat no. 36)

Irshad e baari ta'ala hai: Jo kuch Rasool tumhe de wo le lo aur jis se tumhe rook de ruk jao. (Surah Hashr ayat no. 7)

Chunanche Sahaba Wa Tabayi aur salaf saliheen ka ye muttafiq alaih usool tha k kisi ki raaye wa qayas, wa zid wa zooq, hikmat wa siyasat, fikr wa falsafa, haqayaat wa manamaat aur makolaat k zariye quran e majeed se ma'araza nhi kiya ja sakta.

Yahi Ahle Sunnat ka tareeqa hai k Quran majeed aur Ahadees e Sahihya se jo kuch saabit ho jaye use fooran qabool karte hai, use kisi haalat mein radd nahi karte, uske bar khilaaf Ahle Bida'at ka tareeka ye hai k wo pehle ek raaye qayam karte hai phir kitab wa sunnat mein dekhte hai agar ayaat ya hadees unke muwafiq hai to use qubool karte hai aur agar mukhalif hai to tehreef ya taweel ya mukhtalif shubhaat paida kar k us se picha chudaane ki koshish karte hai.

**4. Firqa e najiya k manhaj ki chooti (4th) mustahkam bunyaad ye hai k wo kitab Allah aur Sunnat e Sahihya k baad Sahaba e Kiraam Razi Allahu Anhum k aqwaal wa fatawa ko talaash karte aur ma baad k loogo par unko muqaddam rakhte hai kyunki yahi Rasool E Akram Sallallahu Alaihi Wa Sallam ki wasiyat hai, Aap Sallallahu Alaihi Wa Sallam ka irshaad hai: Tum mein se jo mere baad zinda rahega wo bahut sara ikhtilaaf dekhega, lihaza tum meri sunnat aur hidayat yaafta khulafa e rashideen ki sunnat ko laazim pakadlo, use mazbooti se thaam lo, use daanto se mazboot jakad lo. (Musnad Ahmad, Abud Dawood, Tirmizi)**

Abdullah bin mas'ood Razi Allahu Anhu se riwayat hai k unhone kaha: Tum se jo kisi ka uswa apnana chahte ho wo Muhammad Sallallahu Alaihi Wa Sallam k sahaba ka uswa apnaye kyunki wo uski ummat mein sab se zayada naik dil they, sabse jayada gehra ilm rakhete they, sabse kam takalluf wale they, sab se zayada durust raah par they, sabse behtar haal wale they, wo loog they jin ko Allah ta'ala ne apne Nabi Sallallahu Alaihi Wa Sallam ki soohbat aur rifaqat aur unke deen ki aqamat k liye muntakhab kiya tha, unki fazilat ko pehchano aur unke naksh e kadam ki pairwi karo kynki wo siraat e mustaqeem k raahi they. (Jamiya Bayanul ilm wa fazla)

**5.** Firqa e najiya k manhaj ki paanchvi (5th) mustahkam bunyaad ye hai k wo aqeedah k aese masail aur gaini umoor k piche nahi padte jo insaani aqal ki rasaayi se bahar hai balke tasleem wa raza aur emaan wa yaqeen ki roosh par qayam rehte hai

Irshad e baari ta'ala hai: Us baat k piche mat padu jiska tumhe ilm nahi. (Surah Isra ayat no. 36)

**6.** Firqa e najiya k manhaj k chathi (6th) mustahkam bunyaad ye hai k wo us maqsad ka bharpoor ehtaraam karte hai jiske liye jinn wa ins ki takhleeq hui hai, jiske liye kitabe naazil ki gayi, jiske liye Rasool bheje gaye, yani bando ko ek Allah ki bandagi par qayam karna, Allah ki toheed mein paaye jaane wale har khalal ko door karna yahi anbiya e kiraam ki awwaleen dawat thi, ahle sunnat bhi toheed ko qayam karne aur shirk ko mitaane k liye anbiya k uswa par kaarband hote hai.

Irshaad e bari ta'ala hai: Aap keh dijiye k mujhe hukm diya gaya hai k Allah ta'ala ki us tarah ibadat karo k usi k liye ibadat ko khalis karlu. (Surah Zumar ayat no. 11)

Irshaad e bari ta'ala hai: Aur (Ae Muhammad Sallallahu Alaihi Wa Sallam!) aap ki taraf aur un (pegambaro) ki taraf jo aap se pehle ho chukey hai yahi wahi bheji gayi thi k agar tumne shirk kiya to tumhare amal barbaad ho jayenge aur tum khasaara uthane walo mein se ho jaoge. (Surah Zumar ayat no. 65)

Irshaad e bari ta'ala hai: Allah ta'ala us gunah ko nhi bakhshega k kisi ko uska shareek banaya jaye aur uske siwa aur gunah jis ko chahe maaf karde. (Surah Nisa ayat no. 48)

Aaj shirk ka fitna bahut buri tarah aalam e islaam mein apne panje gaade hue hai, qubbe aur mazaraat, dargaaho par urs aur meeple, mushrikaana marasim, nazraane aur chadhawey, taweez aur gande, gair Allah k liye zibah wa qurbaani, gair Allah se shifa talbi, hajat rawaayi wa mushkil kushayi, faryaad rusi wa dua e talbi, al garz shirk ki wo koi soorat baaki nahi jo butt parast apne butto k saath ya saleeb parast apne saleeb ya isa ya maryam Alaihis salaam k saath karte hai magar muslamano ne use apne madfoon buzurgo k liye ikhtiyaar kar liya hai, aaj mazaraat par wahi kuch hota hai jo gair musalmano k mandiro aur tirth sathaano mein hota hai, aaj musalmaano ki ek badi tadaad toheed se bahut door ja chuki hai, zarurat hai k saare musalman dobara Allah ki naazil karda aakhiri kitab Quran e Majeed aur Sunnat e sahihya ki taraf paltey aur jis taraf salaf saliheen aur sahaba wa taabayi ne use samjha aur us par amal kiya usi tarah hum bhi use apni zindagiyo mein barte.

**7. Firqa e najiya k manhaj ki saatvi (7th) mustahkam bunyaad ye hai k wo itteba e sunnat aur ijtanaab e bida'at ko apna wateera banate hai, Itteba e sunnat wo amar hai jiski taqeed quran wa hadees mein baar baar ayi hai aur jis k fazail bar ha bayan kiye gaye hai.**

Ishaad e bari ta'ala hai: Aur wo muhajireen aur ansaar jinhone sabqat ki aur emaan laane mein pehal ki aur wo loog jinhone acche aur behtar andaaz mein unki itteba ki, Allah un sab se raazi hua aur wo sab Allah se raazi hue, aur Allah ne unke liye aesa baag tayyar kar rakkha hai jinke niche nehre jaari hai jinme wo hamesha rahenge, ye badi kaamyabi hai. (Surah Tauba ayat no. 100)

Muhajireen wa ansaar sahaba Razi Allahu Anhum itteba e Rasool Sallallahu Alaihi Wa Sallam ka aalaa namoona hai, Allah ta'ala ne unse apni raza ka elaan kiya, na sirf unse balke un tamaam loogo se bhi apni raza ka elaan kiya jinhone acche andaaz mein un itteba karne walo ki itteba ki.

Irshaad e bari ta'ala hai: Jo shakhs raah e hidayat k waazey ho jaane k bawajood bhi Rasool Allah Sallallahu Alaihi Wa Sallam ka khilaaf kare aur tamaam momino ki raah chood kar chale, hum use udhar hi mutawajjah kar denge jidhar wo khud mutawajjah hua aur jahannam mein daal denge, wo pahunchne ki bahut hi buri jagah hai. (Surah Nisa ayat no. 115)

Mazkoora aayaat mein Rasool Allah Sallallahu Alaihi Wa Sallam aur emaan walo ki raah apnaane ka hukm diya gaya hai aur unki mukhalifat karne ya unki raah chood kar kisi aur taraf jaane se rooka gaya hai, zaahir hai k Ahle emaan mein sab se pehle sahaba e kiraam Razi Allahu Anhum aate hai aur phir jin loogo ne khush asloobi k saath unki pairvi ki aur yahi loog ahle sunnat hai.

Irshaad e bari ta'ala hai: Aur ye (deen) mera seedha raasta hai, so us deen par chalo, aur doosri raaho par mat chalo, k wo raahe tum ko Allah ki raah se juda kardengi, uska tum ko Allah ne taakeedi hukm diya hai, taakey tum taqwaa ikhtiyaar karo. (Surah An'aam ayat no. 153)

Is ayat mein siraat e mustaqeem ki pairvi aur itteba ka hukm diya gaya hai, aur degar raasto k itteba se rooka gaya hai, yaha siraat e mustaqeem se sunnat ki raah muraad hai, aur jin degar raaho se rooka gaya hai wo bida'at k raaste hai, gunah aur ma'asiyat k raaste yaha muraad nhi ho sakte kyunki ibadat wa taqarrub ki khatir koi shaks ma'asiyat ko mustaqil raasta nhi banata.

Imam mujahid farmaate hai k aayat mein subul se muraad bida'at wa shubhaat hai (Tafseer e Tabri)

Abdullah bin Mas'ood Razi Allahu Anhu ki hadees hai k Allah k Rasool Sallallahu Alaihi Wa Sallam ne hamare liye apne haath se ek seedhi lakeer khenchi phir farmaya: ye Allah ka raasta seedha raasta hai, phir aapne uske daaye aur baaye chand lakeerey khenchi aur farmaya: ye wo raaste hai jinme se har ek par shaitan baitha hua uski taraf daawat de raha hai, phir aapne is aayat ki tilawat farmaayi, **WA ANNA HAZAA SIRAATI MUSTAQEEMAN FATTABI OOHU WALA TATTABIUS SUBUL.** (Surah An'aam ayat no. 153) (Musnad Ahmad, Mustadrak E Haakim)

Irshaad e bari ta'ala hai: Humne aapke liye deen ka ek tareeqa muqarrar kar diya hai aap bas usi ki itteba kijiye aur un loogo ki khuwahishaat ki itteba na kijiye jo ilm nhi rakhte. (Surah Jashiya ayat no. 18)

Ayat se maloom hua k itteba shariyat hi tamaam deeni aamaal ki bunyaad hai, yaad rahe k itteba hi Allah aur uske Rasool Sallallahu Alaihi Wa Sallam se sacchi muhabbat ki alamat bhi hai.

Irshaad e bari ta'ala hai: Keh dijiye! agar tum Allah ta'ala se muhabbat rakhte ho to meri itteba karo khud Allah ta'ala tum se muhabbat karega aur tumhare gunah

maaf farmadega aur Allah ta'ala bada bakhshane wala meharbaan hai. (Surah Ale Imran ayat no. 31)

Jab itteba ka daman haath se chooth jata hai to aadmi bida'ato mein giraftaar ho jata hai, jab tak itteba ki raah par mazbooti se qayam rehta hai tab tak siraat e mustaqeem se munharaf nhi hota.

Rasool Allah Sallallahu Alaihi Wa Sallam ka irshaad hai: Meri saari ummat jannat mein dakhil hogi siwaye uske jo inkaar kare, Sahaba Razi Allahu Anhum ne kaha: Ae Allah k Rasool Sallallahu Alaihi Wa Sallam! kon inkaar kare?, Aap Sallallahu Alaihi Wa Sallam ne farmaya: jisne meri pairwi ki jannat mein dakhil hoga aur jisne nafarmaani ki usne inkaar kar diya. (Sahih Bukhari)

Arbaaz bin Saariya Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne humko salatul fajr padhayi, phir humko ek baleeg naseehat farmayi jis se aankhey beh padi aur dil dehal gaye, kisi ne kaha: Ae Allah k Rasool Sallallahu Alaihi Wa Sallam! goya ye rukhsat karne waale ki naseehat hai lihaza Aap hame wasiyat farmaiye, Aap Sallallahu Alaihi Wa Sallam ne farmaya: Mein tumhe Allah k taqwa aur ita'at ki wasiyat karta hu agarache habshi gulaam hi kyu na ho, kyunki tum mein se jo mere baad zinda rahega wo bahut bada ikhtilaaf dekhega, lihaza tum meri sunnat aur hidayat yaafta khulafa e rashideed ki sunnat ko laazim pakdo, use mazbooti k saath thaam lo, use daanto se mazboot jakad ko, aur apne aapko nayi aejaad shuda cheezo se bachao, is liye k har aejaad shuda cheez bida'at hai aur har bida'at gumraahi hai. (Musnad Ahmad, Abd Dawood, Tirmizi)

Sahaba e Kiraam Nabi e Kareem Sallallahu Alaihi Wa Sallam ki wasiyat par amal karte hue apni itteba wa ita'at ka ummat k liye behtareen namoona chood gaye, chunanche aiye hum itteba e sahaba k chand waqiyaat par nazar daalte hai:

Abdullah bin Umar Razi Allahu Anhu riwayat karte hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne soone ki angoothi banwayi to sahaba Razi Allahu Anhum ne bhi soone ki angoothi banwali, phir Nabi Sallallahu Alaihi Wa Sallam ne apne soone ki angoothi nikaal phenki aur farmaaya: mein ise kabhi nahi pehnuga, to sahaba Razi Allahu Anhum ne bhi apni angoothiya nikaal phenki. (Sahih Bukhari)

Umar bin Khattab Razi Allahu Anhu ne hajra e aswad k paas pahunch kar uska boosa liya aur farmaya: "Mujhe maloom hai k to ek patthar hai tere andar nafa wa nuksaan ki koi taaqat nhi, agar mene Rasool Allah Sallallahu Alaihi Wa Sallam ko tujhe boosa dete hue na dekha hota to tujhe boosa na deta". (Sahih Bukhari wa Sahih Muslim)

Abul hayaaj asdi rahimahullah ki riwayat hai k Ali Razi Allah Anhu ne mujhse kaha: kay mein tumhe wo zimmedari na de kar na bheju jo zimmedari dekar mujhe Rasool Allah Sallallahu Alaihi Wa Sallam ne bheja tha, jo bhi mujassama dekhna use tood dena aur jo bhi oonchi qabar dekhna use zameen k barabar kar dena. (Sahih Muslim)

Sahaba ikraam jaha ek taraf itteba mein paish paish rehte they wahi itteba ki khilaaf warzi k maamle mein nihayat sakht they chunanchey aaiye is talluq se chand waqiyat par nazar daalte hai.

Abdullah bin Umar Razi Allahu Anhu k saajzaade saalim ki riwayat hai k ek baar Abdullah bin Umar Razi Allahu Anhu ne Nabi Sallallahu Alaihi Wa Sallam ki ek hadees bayan farmayi k Nabi Sallallahu Alaihi Wa Sallam ne farmaya: k agar aurate masjid jaane k liye tumse ijazat chahe to unhe masjid jaane se mat rooko, unke ek saajzaade bilaal ne kaha k hum to unhe zaroor rokenge, Saalim kehte hai k Abdullah bin Umar Razi Allahu Anhu ne uski taraf mutawajjah ho kar use sakht buri gaali di is jesi gaali mene unse kabhi nhi suni thi, aur farmaya: mein tujh se

Rasool Allah Sallallahu Alaihi Wa Sallam ki hadees bayan kar raha hu aur tu keh raha hai k hum unhe zaroor rokenge. (Sahih Bukhari)

Abdullah bin Magfal Razi Allahu Anhu ki riwayat hai k unhone ek shaks ko kankariyo se khelte hue dekha to farmaya: kankariya phenkne ka khel mat khelo kyunki Rasool Allah Sallallahu Alaihi Wa Sallam ne is se mana farmaya hai, neez Aap Sallallahu Alaihi Wa Sallam ka irshaad hai k us se na hi shikaar kiya ja sakta hai aur na hi dushman ko nuksaan pahunchaya ja sakta hai balke basa auqaat us se daant toot jaate hai aur aankh phoot jati hai, ye waqiya ho jane aur us hadees k bayan karne k baad ek martaba phir us shaks ko kankariyo se khelte hue dekha to farmaya: mene tujhse bayan kiya hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne is se rooka hai is k bawajood to is se baaz nhi aata mein tujh se kabhi baat nhi karunga. (Sahih Bukhari wa Sahih Muslim)

A'imma e deen ne bhi hamesha itteba e sunnat ki taqeed ki hai aur uske bilmuqabil raaye wa qayas, haqayaat wa munabaat aur beja aqalyaat wa falsafaat se mana kiya hai, chunanchey imam Shafi Rahimahullah ki riwayat hai k Qaazi Shureh k paas qabila e banu muraad ka ek shaks aya aur usne pucha: Ae abu umayyah!, ungliyo ki diyat kya hai? aapne jawab diya: das das oonth (camel) usne kaha: Subhan Allah!, kya angootha aur chooti ungli dono barabar hai?, kaan itna choota hai k kabhi baalo se aur kabhi toopi se chip jata hai jabke dono ki diyat nisaf diyat hai, tumhara barabar ho! yaad rakkho k sunnat tumhare qayas se aagey hai, itteba karo, bida'ati mat bano, jab tak sunnat wa hadees ko mazbooti se thaamey rahoge gumrah nahi hogey, Abu Bakr Hazli ka bayan hai k imam Shafi Rahimahullah ne mujh se kaha: Ae Hazli! agar tumhare qabeele hazail ka aqalmand wa insaaf parwar sardaar ahnaf qatal kar diya jaye aur ek goud mein palta baccha qatal kar diya jaye to dono ki diyat ek hogi ya nhi?, mene kaha: ek hogi?, to imam Shafi Rahimahullah ne kaha: Ab qayas kaha chala gaya?. (Sunan Daarmi)

Imam Auzayi Rahimahullah faramate hai: Hum hamesha sunnat k saath saath chalte hai, hame sunnat jaha le jaye wah jaate hai. (Usool E Aetaqaad)

**8. Firqa e najiya k manhaj ki aathvi (8th) mustahkam bunyaad ye hai k wo muslimano k ittehaad wa ittefaaq k harees hote hai kyunki firqa bandi wo badtareen amal hai jis se kitab o sunnat mein baar baar mana farmaya gaya hai.**

Irshaad e bari ta'ala hai: Sab loog mil kar Allah ki rassi ko mazbooti se thaam lo aur firqa bandi na karo. (Surah Ale Imran ayat no. 103)

Irshaad e bari ta'ala hai: Tum un loogo ki tarah na ho jana jinhone apne paas roshan daleele aa jane k baad bhi tafirqa dala aur ikhtilaaf kiya, unhi loogo k liye bada azaab hai. (Surah Ale Imran ayat no. 105)

Abu Hurairah Razi Allahu Anhu se marvi hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya: Allah ta'ala tumhare liye teen baato ko pasand karta hai aur teen baato ko napasnad karta hai: Allah ta'ala tumhare liye ye pasand karta hai k tum sirf usi ki ibadat karo aur is k saath kuch bhi shareek na karo, aur tum sab mil kar Allah ki rassi ko mazbooti k saath thaam lo aur firqa bandi na karo, aur ye k tum us shaks k saath na sahana aur hamdardana rawayyah ikhtiyaar karo jis ko Allah ne tumhare liye umoor ka wali aur zimmedaar banaya hai. (Sahih Muslim)

Muslimano k ittehad aur ittefaaq, aapsi muhabbat wa hamdardi aur bahami ta'awun wa bhai chargi ko hadees mein ek zabardast misaal k zariye samjhaya gaya hai.

Bahami muhabbat wa shafaqqat aur rahamdili mein momino ki misaal ek jism ki si hai, agar ek aaza ko takleef hoti hai to sara badan bukhar aur bedari k saath tadap jata hai. (Sahih Bukhari wa Sahih Muslim)

Ahle sunnat wal jama'at k ifraad ijtahaadi masail mein baaz ikhtalafaat k bawajod aapas mein ek doosre se muhabbat karte hai, ek doosre k piche salaat ada karte hai, aapas mein bugz wa adawat nahi rakhte, na tarirqa baazi aur group bandi karte hai aur na hi takfeer wa tazleel karte hai, ahle sunnat ka maanna hai k ijtahaadi masail ki bina par group bandi karna ahle bida'at ka tareeqa hai.

Allah ta'ala se dua hai k hame haq ko haq ki soorat mein dikhlaane aur uski itteba ki tofeeq se nawaaze aur baatil ko baatil ki soorat mein diklaaye aur us se door bahut door mehfooz rakhey. (Aameen Ya Rabbal Alameen)

Aapka Deeni Bhai

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